

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

Good Shepherd giveth

life for the sheep.

John 10:11

Haugen, Rev. A. K.
deced

Volume 20

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, Second No. in April, 1944

No. 8

Third Sunday after Easter

SOJOURNERS and PILGRIMS

Epistle 1 Peter 2: 11-20.

"Beloved, I beseech you as sojourners and pilgrims to abstain from fleshly lusts which war against the soul". 1 Peter 2:11.

Sojourners and pilgrims — that is what we are in this world. These two terms have almost the same meaning. A sojourner is a person who is staying only temporarily at a place. He is a stranger without the rights of a citizen. A pilgrim is one who journeys to a sacred place as an act of devotion. Both terms describe the temporary nature of our stay in this world. Whether we are Christians or not, our stay here is only of a brief duration. We are on a journey toward another world, and toward another life.

It is, however, the believers in Christ that the apostle addresses as "beloved" whom he beseeches to abstain from fleshly lusts which war against the soul. As sojourners and pilgrims in a world of sin and wickedness, we must not compromise with these evils. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, enmities, strife, jealousies, wrath, faction, divisions, heresies, envyings, drunkenness, revellings and such like: of which I tell you again, as I have told you in the past, that they which do such things shall not inherit the kingdom of God." (2 Gal. 5: 19-21). These works of the flesh, enumerated by Paul, are the things our flesh desires or lusts after. In our text we are simply warned lovingly but definitely against these things. Abstain from fleshly lusts which war against the soul.

Our flesh is our sinful nature. It is that nature which wants to enjoy things here and now, not caring for the consequences, for others, or for the future. This is natural, for our old sinful nature regards only "self", and it has no hope for the future. Our flesh lusts after that which belongs to the present. The unregenerated person has only the old nature and therefore only this life for which to live. The Christian, on the other hand, has also a new nature, "which after God is created in righteousness and true holiness". Eph. 4:24. Therefore, only in the Christian does the struggle go on between the old and the new, between the flesh and the spirit. The flesh disregards the spiritual needs of the soul. Go over the catalogue of the works of the flesh again as mentioned in Gal. 5: 19-22. How many of these works do you practice or love? Fleshly lusts war against the soul, "they which do such things shall not inherit the kingdom of God."

If the present life were the only life, then it may not have mattered so much how we lived. Then self-indulgence would be the chief purpose of life. But we are only sojourners and pilgrims here. We hasten on towards eternity. "So teach us to number our days, that we may get us a heart of wisdom." Ps. 90:12. Thus Moses prayed. May this also be our prayer. Our days are limited. We may not have many left here below. It is foolish to spend so much time and thought on that which is only temporary so that we neglect to provide for the things which last. It is foolish to be so concerned about the present life that we forfeit the eternal. We must take up the warfare against the flesh, deny it the privileges that it longs for, "abstain from fleshly lust." The struggle will go on as long as we are in this body. The old flesh cannot be reformed or converted; it must be put to death. "For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Romans. 8:13.

God in His mercy often sends us afflictions to help us to subdue the flesh. He has also given us His word and His sacraments



First Norwegian Lutheran Winnipeg, Man. Observes 40th Anniversary

On the 12th of March the First Norwegian Lutheran Church of Winnipeg observed its fortieth birthday. Though it was a very cold day there was a fair attendance at all the sessions. The congregation was honored to have the President of our Church the Reverend Dr. J. A. Aasgaard present. Dr. Aasgaard gave the confessional address at the ten o'clock communion service, preached at the public worship service at eleven o'clock and gave the main address at the afternoon meeting.

A brief history of the congregation was read by the pastor, K. Bergsagel, and he also read letters of greeting from former pastors, J. J. Akre and P. C. Haaland, and from Mr. and Mrs. B. N. Melsness, members of the congregation now living in Windsor, Ont. The Rev. H. L. Urness spoke in Norwegian and the Rev. J. Leinweber spoke on behalf of the Lutheran

Ministerial Association in Winnipeg.

At the forenoon service a festival offering was lifted which amounted to \$1058. In the afternoon this was increased to exceed twelve hundred dollars. This sum will be applied on the church debt, which will be liquidated entirely in the not very distant future.

To buy a lot with borrowed money in 1939, build a church, evaluated at more than \$20,000, in 1940, and have it nearly paid for in 1944 is the remarkable feat of this small congregation. Men and women devoted to the church have worked hard and given generously of their means to build the church and to pay for it. To them and their many friends the anniversary was a joyous occasion. God has blessed their work. May He also bless the ministry of this church to the salvation of many souls.

The General Convention

The Convention Week of the Sixteenth General Convention of the Norwegian Lutheran Church of America, May 30 — June 4, will start Monday morning at 9:30 with a meeting of the Brotherhood of our church. Two sessions,
Monday evening, 8:00 o'clock.

Concert.....St. Olaf Choir.
Tuesday Morning, May 30
9:00.....Communion Service.
10:30.....Memorial Day Service.
11:45....Official Opening of the Conv.

Tuesday Afternoon, May 30
2:00.....President's Message.
Message of the President of the Women's Missionary Federation.
General Secretary's Report.

Both forenoon and afternoon sessions will be jointly with the Women's Missionary Federation.

This Sixteenth General Convention will be a forward-looking Convention, a Convention of great responsibilities and important decisions.

Sunday Afternoon, June 4
2:30.....Ordination Service.

A large number of young men finishing the work at the Seminary will then be ordained for the Holy Ministry.

A. J. Bergsaker, Sec'y

that we may nurture our soul, and be strengthened in the warfare against the flesh and the works of the flesh. "Looking unto Jesus, the author and perfecter of our faith." (Heb. 12:2) we may sing as we journey onward.

The general convention of the Norwegian Lutheran Church of America will be held at Central Lutheran Church, Minneapolis, Minn., May 30 to June 4. All pastors should plan to attend, the congregations should be represented, also the W.M.F. and the L.D.R. of the District. A charge consisting of only one congregation is entitled to one delegate besides its pastor. A charge consisting of more than one congregation is entitled to two delegates. As the Foreign Exchange Control Board prefers a joint application I am willing to make such application this time too. Please send me names of pastors and delegates who plan to attend stating in each case what convention one wishes to attend, how much American money each one needs, and the name and location of the bank where each one does business. Such application usually also includes permit to carry a reasonable amount of Canadian money for the return trip. I must have this information by May 7.

Very truly yours,

IVER IVERSON,

710 Albert Ave., Saskatoon.

"I'm a pilgrim and I'm a stranger
I can tarry, I can tarry but a night.
Do not detain me for I am going
To where the fountains are ever flowing
I'm a pilgrim, and I'm a stranger
I can tarry, I can tarry but a night."

—J. P.

TOPICS OF INTEREST

Let Us Be Friendly

Occasionally we hear complaints about Lutherans being unfriendly. This is voiced sometimes by non-Lutherans, but not so seldom by Lutherans themselves who in spiritual loneliness seek the fellowship of the church of their own faith as they move about in this restless age. While any wholesale condemnation of Lutherans on this point is undoubtedly unfair, we fear that there is enough truth in the accusation for us to stop and take stock of ourselves. Is this true of me as an individual, and is it true of our congregation?

Just two examples to make it more vivid: Our Canadian Lutheran Commission for War Service has sent out mimeographed copies of a letter received from a service man in which he thanks for the warm feeling which a blotter with a friendly message from that organization gave him, and yet voices his loneliness and disappointment at not being invited by any of the members of the Lutheran Church which he had attended for almost a year while stationed in a certain city. And a footnote adds, "Incidentally I haven't heard word from my own church in—Saskatchewan since I've been here either. The congregation is most friendly but apparently no one realizes how lonesome a guy gets when he's away from home for a long time." Another case: A young Lutheran woman went to one of our cities, sought out a Lutheran church, attended regularly for a time. But not being befriended by any one even to the extent of being invited to a Ladies' Aid finally switched to a Reformed church where she was soon made to feel at home and even put to work. Other cases could be added.

Christ is concerned about all people, and not least the lonely and the stranger. The Christian ought to be like his Master, and especially those Christians and that Church which has the pure Gospel. We forget we are to be missionaries and one of the first things that must be done in missionary work is to show interest, create confidence, make friends, and so gain a hearing for the Gospel. This must be done even if it means going out of our way to do it. Let us not forget how Christ went out of His way to make us His friends.

If we fail to be friendly to those who come to church, how shall we ever win those who do not enter? When the world goes fifty miles or more to "love up" a person, it shames the church members who are so thoughtless and so unconcerned for souls that they will not go three paces to give a warming handshake to a lonesome soul. Brethren let us repent of this withering sin of thoughtlessness and unconcern that drives chilled souls from the warming flame of Christian fellowship, and which starves souls that are hungering for a little Christian love and sympathy. Repent lest it be witnessed against you on that judgment day, "I was a stranger, and ye took me not in." (Matt. 25:43).

—A. K. H.

Lutheran World Action

We would like to remind the readers of the Shepherd that Lutheran World Action Sunday in 1944 is May 7th. The total for our church this year is \$244,600.00 In a letter from Dr. Bergsaker he states:

"This amount equals about 25% of the 1944 budget apportionment from every congregation, every circuit and every district—in addition to the regular budget."

It is well to plan early for this special offering for this most worthy cause. A certain percentage will again this year be used in Canada.

*Renewal due,
why don't you,
send it to
Josef Haave, Rose Valley, Sask.*

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.

Business Manager: Josef B. Haave,
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.

Y.P.L.L. Editor: Pastor G. O. Evenson,
Outlook, Sask.

Published: 5th and 20th of the month
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

O God, Defend the Right

By T. O. Chisholm

Almighty God, enthroned in light
High above sun and moon and star,
Open are all things to Thine eyes, —
Thou seest all things as they are;
People of many lands are we, —
"Dust of the balance," are to Thee.

Thou art our Maker, not ourselves;
We are the sheep of Thine own hand.
Lo! what destructions men have wrought!
What cries go up from many a land!
Rend Thou the heav'ns, O God of might!
Make bare Thine arm! Defend the right!

We have done wickedly, O God;
We have departed far from Thee;
In Thy great mercy, Lord, forgive;
Cleanse us from our iniquity;
So shall our pray'r in faith ascend,
And Thou, our righteous cause defend.

Thy Son hath died to make men free,
But freedom's lamps are burning low;
Stay thou th' oppressor's cruel hand!
Turn back the tides that overflow!
We cry, as children in the night:
O God, our God, defend the right!



Attention

World Action Offering Envelopes may be secured from Pastor A. M. VINGE, Drawer 400, Camrose, Alta. Order early and state the number that can be used.

Circuit Meeting

The Prince Albert Circuit will meet for its Spring convention April 28-30 in Immanuel Lutheran Church served by Mr. Soren Fengstad, Parkside. The convention text is Heb. 4.

The Prince Albert Circuit W.M.F. will hold its annual convention at Parkside, April 29th. The convention opens at 2:00 p.m.

—J. A. Korshavn.

Memory is the treasure-house of the mind, wherein the monuments thereof are kept and preserved."

* * *

Can't imagine why people don't renew!
Nothing is gained by waiting.

Why, of course, I must renew,
Else I'm surely cut off too.

Se paa adresselappen. Dersom det staar galt til saa skriv til han Josef med en gang. Hans adresse er Rose Valley, Sask.

Report from District Parish Education Committee

Last fall the District Parish Education Committee decided to send out a questionnaire. From the letters sent out we received a fine response. There were eight parishes that did not answer the questionnaire. Thirty-nine responded! Since there are eight parishes, comprising 39 congregations that did not respond, the committee made an estimate of the work of parish education in these parishes. The estimate was made on the basis of the average in the parishes reporting. Here are the figures by Circuits:

Circuit.	Sunday School Enrollment	Average Attendance	Parochial School Enrollment	Average Attendance	Days of School
Camrose	332	227	330	221	148
Edmonton	371	240	187	153	95
Manitoba			25	15	10
Moose Jaw	376	217	96	79	29
Peace River	177	124	31	20	14
Prince Albert	453	301	176	144	76
Saskatoon	192	146	90	73	45
Southern Alberta	113	70	66	45	31
Swift Current	127	94	148	124	48
Yorkton	131	95	45	37	20
	2272	1514	1194	911	516
Estimate on parishes not reporting	819	546	429	312	183
	3091	2060	1623	1223	699

There were 39 parishes consisting of 108 congregations reporting. Eight parishes consisting of 39 congregations did not report. Sixty-one congregations and preaching places reported that there was no parish education, either by Sunday School or Parochial School carried on. Sixty-one places where the local church provides no instruction for the children! These are sobering facts. "A church without a Sunday School is like a home without children", it has been said.

Let us study the above figures and pray God to make real to us the responsibility we have over against the children in our communities.

Your District Parish Education Committee has in preparation a course of Sunday School lessons by mail. These will be ready this coming fall. More information will be given later.

*My opportunity! I need not seek it far,
It standeth at the door, and waiteth me;
Dear Lord, two trusting hands uplifted are —
A little child, my opportunity!*

—DISTRICT PARISH EDUCATION COMMITTEE.

LUTHERAN REVIVALS

TIMELY TOPICS

C. K. Solberg

A spiritual revival is biblical, and therefore must be Lutheran. The word "revive" occurs several times in the Bible. It means to quicken into life that which is dead, as in Ps. 85:6 and Hab. 3:2; or it means to renew and strengthen the feeble, as in Ps. 138:7 and Is 56:7. In Hos. 6:2 it is used in connection with repentance. Thus we find it to be a good biblical term designating the three-fold purpose of the Gospel ministry: to awaken to life those who are dead in sin; to guide and comfort the worried and seeking souls; and to correct, comfort, and strengthen the believers, who often are weak, wavering, and wanting.

But a Lutheran revival is different from the onetime revivals of the Methodists or the present-day revivals for the fanatical sects. Our Lutheran church believes that the above-mentioned objectives are realized only by the Holy Spirit through the practical preaching of the Law and the Gospel, and by using the Word in personal work with the individual. High-pressure methods and undue urging to stir up the emotions generally result in mere temporary and superficial excitement. Such human efforts are more often a hindrance than a help in securing the desired results.

Under the spell of emotionalism and human urging a person may be induced to "take a stand" for Christ; but when the excitement is over, it is often found that there was no real and lasting change. It may even lead that person to lose faith in Christianity, or at least make it more difficult to reach him again with the Gospel. The Lutheran revival avoids such artificial coercion.

It is the work of the Holy Spirit to convict, convert, correct, and comfort through the Word. A scoffer once called Moody's attention to a man lying drunk in the street, as he remarked: "There lies one of your converts." Moody replied: "If he is one of my converts, it is no wonder that he lies there."

We can but preach and apply the Word prayerfully and do personal work by having conferences with seeking souls. In after-meetings or private conferences further op-

Det viktigste

Det viktigste er: ikke aa bli lykkelig, men aa gjøre lykkelig, ikke aa bli elsket, men aa elske, ikke aa nyte, men aa dele med sig, ikke aa hevde sig, men aa fornekte sig selv, ikke aa finne sitt liv, men aa miste det, ikke at Gud gjør vaar vilje, men at vi gjør hans, ikke at vi lever lenge, men at livet eier det rette innhold, ikke hvad vi er, men hvordan vi er, ikke at vi er kloke, men at vi omsetter det vi vet i vaare gjerninger, ikke hvad vi vil bli ansett for, men hvad vi er, ikke at vi undgaar lidelser, men at lidelsen naar sitt maal med oss, ikke naar vi skal dø, men om vi er ferdige til aa trede frem for Gud.

E. v. Tiele-Winckler.

Dette for Hyrden

Saa nogle tanker fra en Trønder 78aar — en lang naadetid, ikke sandt?

Hyrden er et blad for menigheden og folket og burde derfor støttes af alle som staar i forbindelse med menigheden og folket.

Hyrden fører et vakkert sprog med virkelig sjelføde og indhold — bare det hadde veret alt norsk.

Jeg har ikke hørt en norsk prediken over radioen paa land tid. I Europa siges det at det er skam at en mand ikke forstaar mere end ett sprog. Men her i landet er det en skam at kunne mere end ett sprog. Jeg tror at det ikke vilde skade vore menigheder om de fik om ikke mere, een norsk prediken hver maaned. De yngre da vilde mulignes lere norsk. Hvis du finder nogen ting i mine krokar som er verd at sende ut blandt folk, saa lad det bare gaa.

—L. M. L.

portunity is given to help troubled souls with the Word and prayer.

Let us not be afraid of the word "revival," because it is being misused by the fanatical sects. Dr. Maier, of the Lutheran Missouri Synod, in one of his radio addresses said: "We need a revival", and then went on to press its need. May we with the prophet pray: "O Lord, revive Thy work in the midst of the years!"

—Lutheran Herald.

Spørsmål om Pred. 3, 18-21

Spørsmål:

Jeg vet ikke hvorledes jeg skal forstaa avsnittet Pred. 3, 18-21. Jeg har lest det flere ganger, og det forferder mig. Der staar jo at mennesket ikke har noe fortrin fremfor dyret, og at baade mennesker og dyr farer til ett sted. Kan De hjelpe mig?

Svar:

Det nevnte avsnitt lyder saa: "Jeg sa i mitt hjerte: Dette skjer for menneskenes barns skyld, forat Gud kan prøve dem, og forat de kan se at de i sig selv ikke er annet enn dyr; for det gaar menneskenes barn som det gaar dyrene; den samme skjebne rammer dem; som den ene dør, saa dør den andre, og en livsaande har de alle; mennesket har ikke noe fortrin fremfor dyret; for alt er tomhet. De farer alle til ett sted; de er alle blitt til av støvet, og de vender tilbake til støvet. Hvem vet om menneskets aand stiger op, og om dyrets aand farer ned til jorden?"

Dette kapittel begynner med aa understreke at alt her i verden har sin tid, ikke en tid som mennesket selv bestemmer, men den tid som av Forsynet er fastsatt. Derfor nytter det ikke i selvfølgelig opprør aa søke aa endre det som er beskikket, — frem for alt ikke aa fortvile fordi i denne verden urettferdigheten ofte sitter der hvor retten skulde sitte. Engang skal den rettferdige dom komme. I mellomtiden skjer meget i denne verden, og mennesket skal prøves etter sitt forhold til denne verdens skikk og vesen.

I det nevnte avsnitt skildres saa hvorledes verdensmennesket i det store og hele stiller sig i sin bedømmelse av tilværelsen. Det dømmer bare efter det synlige. Bedømt efter den maalestokk ser livet slik ut: Dyrene fødes, lever og dør; saa gjør mennesket. Det som kan sees av mennesket, er underlagt samme forkrenkelighetens lov som dyrene. Overlatt til sig selv kan mennesket bare spekulere paa om det er noen forskjell mellom menneskaandens og dyreaandens skjebne efter døden. Det hele ender i et raadløst spørsmål: Hvem vet?

Naar Salomo sier i v. 18: "Jeg sa i mitt hjerte," kan det bety — enter at han selv i sin vantro tilstand tenkte som senere oppregnet, — eller at han, som et blott og bart menneske, en synder, gjør sig her til talsmann for det gjennemsnittlige verdensmenneske. Det betyr ikke at versene uttrykker den slutning som han som en troende israelitt kom til. Altsaa, nevnte skriftavsnitt er ikke en uttalelse fra Gud om at slik forholder det sig, men en menneskeslutning som Gud har latt komme til orde for aa vise hvad det naturlige menneske tenker i sitt hjerte uten Guds Aands oplysning.

Foraar (Vaar)

Se, mørket svinder
og solen skinner!
Larkene synger mod højen sky
Sneen er svundet
Alt som var bundet
af islag, løsnes ved morgengry.

Modet som segned
Haabet der blegned
Troen som vakled, reistes paany.
Bekken den nynner,
hør nu begynder
Sang som slumred, at klinge mod sky.
Marie Brunger
Inwood, Manitoba.

Herre du har:

Tilgivelse for al synd
Naade for alle vore skrøbeligheter
Styrke for all vor svaghet
Renselse for al vor urenhed
Lys i verdens mørke
Visshet i verdens uvisshet.
—O. A. Broughton.

Ved Hendes Grav

Jeg ved en Have, hvor Rosen aldrig falmer,
Hvor Hagel, Frost og Uvejr kommer ej.
Der lyder evig glade takke salmer,
Og i den Have venter du paa mi.

Der finder ingen sygdom, nød or pine.
Bekymring, sorg og savn der finder ej,
Og i den Have vandrer Gud blandt sine,
Og der i Haven venter du paa mig.

Marie Brunger, Inwood, Man.



EDWIN MELANCHTON
BERGH

Camrose Lutheran College is losing a faithful servant, Mr. E. M. Bergh. He has been a teacher at the school for the past nineteen years. As such he has had a steadying, Christian influence upon hundreds of students who, from year to year, have received instruction from him.

He specialized in commercial subjects; and he did not consider himself finished with a student when he had taught him or her the rudiments of typewriting, stenography and bookkeeping. All received a thorough training, and many are those who can thank Mr. Bergh for obtaining a position immediately upon graduation or even before.

In making his recommendations he was as conscientious as in teaching. The inevitable result has been that many business men and firms in Camrose and vicinity, and also much farther away, have come to depend on Mr. Bergh and Camrose College for replacements on their staffs. In this way he has done a splendid service beyond the line of duty; he has been instrumental in giving the college a good name, and in spreading that name all over the province.

As Business Manager and Treasurer he has helped putting the school on a firm financial basis, so that it not only is free from debt, but also has made a good beginning in setting aside money for a building fund.

In his relationship with the rest of the staff he has always been faithful and loyal, a real friend.

His many duties and tasks in church and community have always been performed cheerfully and wholeheartedly.

Asked what special memories he liked to take with him from his years at the college, he answered that he cherished especially the many letters received from former students telling about their appreciation for what the school had done for them. He also likes to remember the fellowship with staff members and the student body as a whole, and deems it a special privilege to have been permitted to work in close contact with the Christian Service Group. This group intends to be exactly what its name implies, a group for Christian service. Many are the times when Mr. Bergh took members of the Group in his car (when travelling was not restricted), drove to outlying congregations and rendered programs.

Edwin Melancton Bergh was born on October 16, 1896. As the name implies he comes of good Lutheran stock. His grandfather, Rev. O. O. Bergh, was a pastor in Hauge's Synod. Edwin's father was the well-known lay preacher, E. O. Bergh. He came from Norway to the States at the age of eleven, about the time of the Civil War. He travelled extensively, preaching the Gospel, both in the United States and Canada. In 1909 he homesteaded in the Cereal district of Southern Alberta. He died near Camrose while on a speaking tour in 1917.

Edwin attended Red Wing Seminary from 1915 till the death of his father in February, 1917. In 1918 he was in the army. When he received his discharge in March, 1919 he went back to Red Wing Seminary. He graduated in the spring of 1921. He then operated his mother's farm from 1921 until 1925. In the fall of that year he came to Carose College as a teacher. In 1926 he took special summer courses at Alberta College, and again in 1928 in Calgary jointly under Gregg and the Department of Education, becoming a G.C.T. (Gregg Certified Teacher). His last fling at being on the pupil's bench was his attending Summer School of the Department of Education in 1940.

Mr. Bergh now leaves the college to take a position as Assistant Secretary in the

Items of Interest from the History of First Norw. Lutheran Church, Winnipeg

From the brief History of First Norwegian Lutheran, Winnipeg, the following items may be of interest:

1. Dr. N. Astrup Larsen, for many years missionary in China, and now district president of our church in Iowa District, was the first Norwegian Lutheran pastor to have services for Norwegians in Winnipeg, namely on Dec. 6, 1903.

2. The Home Missionary of the Minnesota District of the Norwegian Synod, the Reverend J. E. Ingebretson assisted in the organization of the congregation on the 12th of February, 1904.

3. The following ministers have been pastors of the congregation these forty years: Thorvild K. Thorvilson, 1904-10; J. Oien, 1910-14; T. Castberg, 1914-18; J. J. Akre, 1919-23; P. C. Haaland, 1925-30; H. L. Urness, 1930-36; O. Haugen, 1936-39; M. Aandal, 1939-42; K. Bergsagel, 1942-.

4. The parsonage, 723 Victor Street, now sold, was built in 1905. It occasioned the first serious split in the congregation.

5. The basement on Victor Street which served as a place of worship until 1940 was built in the fall of 1912.

6. The lot on Minto Street was bought in 1939 and excavation began on Sept. 17, 1939. The new church was erected that winter and the following spring and was dedicated by Dr. Iver Iversen on 13. October, 1940.

7. Since the congregation was organized 591 children have been baptized, 133 confirmed, and 430 couples married. The congregation has always been small, seldom over one hundred souls.

8. Last year fifty-six persons were received into communicant membership.

On Palm Sunday a class of adults was confirmed in the First Norwegian Lutheran Church, Winnipeg. The class, which has met for instruction once a week since last summer, is composed of the following persons: Miss Alfrida Ursaki, Miss Beatrice Aune, Miss Eileen Olson, Miss Dagny Kristiansen and Mrs. Thelma Radstrom.

Ladies' Aid Forty Years Old

On March 10. it was just forty years since the Ladies' Aid of the First Norwegian Lutheran Church of Winnipeg was organized. The anniversary was observed by a fine banquet in the church parlours where about 190 persons participated in a tastily prepared and beautifully served dinner, and enjoyed a well planned birthday program. The tables were beautifully decorated by candles and by flowers from the greenhouses of Mr. E. S. Parker.

The address of the evening was given by the Reverend V. Eylands of First Lutheran Church (Icelandic). Mr. Eylands spoke effectively and convincingly on "The Task of the Lutheran Church." Other addresses of the evening were, "The Children and the Church", by Mr. George Haugen; "The Young Men and the Church", by Mr. Herman Overgaard; "The Young Women and the Church", by Miss Fay M. Hovde; and Mrs. A. S. Jackson, the efficient president of the ladies' aid, responded to Consul C. T. Kummens Tribute to the Ladies' Aid by an address on "The Place of the Ladies' Aid in the Local Congregation." Mrs. Margit Cleven spoke very interestingly on the topic, "With the Ladies' Aid for Forty Years." The pastor, Mr. K. Bergsagel, was the chairman of the evening. Two former pastors and their wives, Mr. and Mrs. H. L. Urness and Mr. and Mrs. M. Aandal were among the invited guests.

newly formed enlarged Municipal District with offices in Camrose. His many friends both at the school, in the congregation and the community join in wishing him Godspeed and success in his new work. His former position at the college has not yet been filled. A substitute teacher will temporarily teach some of the commercial classes. Until God sends the right person to the college, Mr. Bergh will continue with two of his classes in addition to his new duties.

We are sorry to see you go, Mr. Bergh, but we know that God can use a consecrated person in many ways, so we thank you for your devotion and your friendship, and wish you God's richest blessing as you continue the journey past the milestones of life.

FRIENDS OF ISRAEL

For months there has been an urge in my heart to write a word concerning the Jewish people and some of our experiences in bringing them the gospel. We are all aware that God is moving upon the hearts of many these days to pray for Israel. It was upon these people Jesus looked with compassion when He said: "Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest". It was also in answer to faithful intercession for Israel, that this field was opened, and at the same time unknown to us, we were led step by step, until we finally found ourselves right in the city of Edmonton and the mission before us.

In thinking about these first days, — somewhat over a year ago now — we are reminded of the words in Deut- 32, 11-12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him."

May I share just this one experience. A month had now passed. We had been so graciously received by some of God's praying people, and as I walked up and down the streets and became acquainted with some of the Jewish people I became more and more certain of our call. It meant a new beginning, a new beginning of walking by faith and trusting God. As I waited upon the Lord and thought upon these things one of my first obligations seemed to be to pay a debt of \$25.00 which I had borrowed from my brother earlier in the year. With only \$31 to my name, and a wife and family still in Saskatchewan, I hesitated. As I thought of these things I opened my Bible Psalm 81, 10, which I had previously underscored, looked right at me: "Open your mouth wide and I will fill it." I sent the \$25. The next day draw upon me for all you need and I will fill it." I sent the \$25. The next day \$83.00 reached me from a group of God's people.

Yes, friends, walking by faith is like the eaglets learning to fly, but the experience is a real thrill.

Another verse that has meant much to us is Psalm 57, 2: "I will cry unto the Most High, unto God that performeth all things for me." At our last prayer service of "Friends of Israel", which is held every Thursday evening, we were reminded of the words in Heb. 4, 10: "For he that is entered into His rest hath ceased from his own works". Here again the truth is that God will perform. How blessed it is to have this rest when we go into Jewish homes. Not only resting in His finished work for us, and His cleansing work within us, but also His performing work through us. "Not by might nor by power but by my Spirit saith the Lord." Zach. 4:6.

I dare not go on further, otherwise it may not be published, but later I will give more of our experience with the people themselves. Let me only say this, this last has been the happiest year I have had in the Lord's service.

K. O. Stensland,
Bradburn-Thomson Block
Edmonton, Alta.

Echoes from Camros Circuit Luther League Convention

To pray is to tell the Lord what you need.

The topics have been a blessing both to those who have given them those who have heard them.

If we were functioning members on the body of Christ there would be no shortage of laborers or funds for mission work.

The only safe place to be is in the will of God.

If we take Him on His promises we will know that He is living.

If you are not a Christian I have terrible news for you—everything that you do and say is sin.

Ninety nine percent of that which comes from Hollywood comes straight from hell.

Eternal Glory

Jesus is not building a hotel up there for an overnight stay—this home is eternal.

Convicting Messages"

"Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles, Brethren, what shall we do?" —Acts 2:37.

What do you suppose was the main reason that the people received a sting in their hearts when they listened to the preaching of Peter that day? Was it an extraordinary sermon? Well yes, it surely was a great sermon, and it came directly from the shoulder. He brought their sins directly home to them. The main reason, I believe, that they felt pricked in their hearts was the Holy unction with which he spoke. There was fire in every word he said. It was the Holy Spirit in Him that caused the words he spoke to sink in as they did. And the result is visible to us all.

I will never forget my experience when I first came to America. I went to church regularly every Sunday. Sometimes I attended larger meetings when there would be many pastors present, but for a space of three or four years, not a single time can I remember that I felt any sting in my heart in these meetings.

I have thought of it often. But one time at a circuit meeting there were eight pastors present and among them one who when he spoke, it struck home to me. And often after that when I listened to that same pastor I had a hard time to hide my emotions. What could be the reason that I never got any of that same feeling when I listened to the other preachers?

Well to my mind it is as clear as daylight now. There was little or no fire in them. I had a deep longing for God and salvation at that time. And I believe there are many now that have a real deep longing in their souls for salvation, but there seems often to be so little of the power of God in our meetings. We need warm hearts, as old Peter Børresen of Santalistan used to say: "Warm hearts Warm hearts! brethren." It is my firm belief that if the people do not get pricked in their heart when we preach, then there is something wrong with the preacher. The fire may have gone out, or maybe they never had it?

—Eilert Knudtson.

* * *

NOTE:

The above article strikes a much needed note in our time. The need of a greater spirit-infilling both among the clergy and laity. Jesus said: "He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. We need to be "filled with the spirit".

However when the above article implies that lack of conviction of sin in the hearers is a spiritual barometer indicating the lack of a spirit-filled life in the speaker, I believe we are on dangerous ground. The writer of the above article thus casts a reflection unwarranted and unfair on many a sincere, spirit-filled pastor and layman. I refer to the last paragraph in the above article. We believe that paragraph is erroneous. Here are some reasons:

1. It does not take into consideration what is so plainly taught in John 4 that one soweth and another reapeth.

2. It is a common christian experience that when reading the word in our private devotions that there are times when we get very little from the Word. Does that mean that the word at such times is void of power?

3. Then again, there are times when certain individuals are gripped in an audience, and the same speaker and sermon does not convict the others. If the hearers have no responsibility as to "how they hear" then with a spirit filled speaker all could be convicted.

4. Then too the article above totally disregards the fact that in the extension of God's kingdom there are "seasons of refreshing" when there is a special harvest of souls.

5. The most serious implication in the above article, is perhaps, the fact that it places too much emphasis on the instrument God uses and too little upon the power of the Word itself.

The sweeping statement in the last paragraph of the article in question is a re-echo of Donatism which harried the christian church in the early centuries.

—V.



Mr. and Mrs. Gilbert Lien

Mr. and Mrs. Lien lived at Margo, Sask. Mrs. Lien passed away December 3, 1943, and Mr. Lien passed away February 4, 1944—only nine weeks apart. Mr. Lien came to Canada in 1903. They were married in 1907.

They settled in Margo district and were members of Moe Congregation from the time it was started. Mrs. Lien was a faithful member of West Moe Ladies Aid from the time it was first organized. They were both willing workers in the church.

The two funeral services were conducted by the Rev. A. J. Gubberud pastor of Moe congregation, and internment was made in the Moe Lutheran Cemetery. They leave to mourn their loss two daughters, Mrs. Hans Klonteig of Margo and Mrs. Harold Hayes of Vancouver, and four grandchildren. Mother was 64 and father was 77 at the time of death. Blessed be their memory!

Mrs. H. Klonteig.

PENSIONS

Greatly appreciated is the warm-hearted interest that is being manifested by the women of the Church in the provision of pensions for old pastors some of whom have already retired from service and others still in the active ministry. These men and their loyal mates have served the Church faithfully during the time when it was still in the pioneering stage and deserve this recognition in the sunset of life.

In the new Pension Plan the Church has not forgotten its older servants and has made provision for benefits to those who cannot build up an adequate retirement income on the annuity reserve plan. When the plan went into operation on February 1, 1941, the old pensioners and those who would retire under the amended pension system were guaranteed a minimum pension of \$200 per year, with the provision that this minimum should be increased as soon as the resources of the Contingent Fund would make it possible.

Since Feb. 1, 1941 approximately 1,200 congregations have become premium paying members of the new plan. Part of the premiums contributed by the congregations, namely one-third, is credited to the Contingent Fund out of which supplementary pensions are paid to the older men. Because of this income from premium payments for supplementary pensions it was possible for the Board of Pensions and the Board of Trustees to approve an increase in the basic minimum pension with the result that now the pensioners receive \$240 per year.

When the remaining 1,400 congregations of our synods come into the new pension plan it will be possible to make further increases in the minimum pension to be paid to pensioners. Therefore it is very much to the advantage of the older pastors that the congregations remaining outside of the new pension plan become premium paying members as soon as possible.

If the women in the congregations that have not joined the pension plan will use their strong influence to bring about its adoption and see that the premiums are paid they will brighten the prospect of a better pension for the older men and at the same time strengthen the reserve plan on which are based the hopes of our young-

er men for a retirement income when their days of service in the Church have been completed.

To be specific may we suggest certain definite things that our women's organizations can do to promote the Pension Plan:

1. In the congregations that have not joined the plan the Ladies' Aid could pass a resolution addressed to the Board of Trustees of the congregation urging its adoption.

2. If the trustees feel that the congregation is financially unable to assume the premium obligations the Ladies' Aid could offer to pay the premiums (6% of the pastor's salary).

3. Write to the Board of Pensions for literature to distribute among your members if your congregation is not in the Pension Plan.

4. Women's organizations in the congregations that have joined the Pension Plan can make special gifts to the Contingent Fund of the new plan if they wish to do more than their allotted share for pensions.

5. Since the Contingent Fund of the new pension plan gets part of the Budget of your congregation is paid in full.

This is definitely a project that is missionary in character because it aims to strengthen the ministry and to avoid the loss of efficiency that takes place in a congregation when a pastor must remain in the service in spite of the handicaps of old age because of the lack of an income on which to retire.

For the sake of the old pastors, to assure the young pastors, and, to promote the welfare of the whole Church, our women are urged to use their influence in the congregations that are not yet in the Pension Plan in order that before this Centennial year closes this sound and scientific system for providing retirement incomes for the pastors may be firmly established for the blessing of the Church in the next century.

A. E. Iverson,
in News Bulletin.

THERE ARE MANY LIKE HIM

Peder Nordsletten

Together with other members of a bridge gang, Dick was occupying a certain corner in one of the coaches on a west-bound train. As he was under the influence of liquor, he spoke loudly and sarcastically. He did not like the ride on that train even though he was riding the "Fast Mail" and it was making almost a mile a minute as it sped across Montana.

Dick turned to me, as I stood by, as though he expected that I, too, should make some similar remarks about the train service as he had just made.

"This railroad has given me some fine rides," I remarked.

"So you're one of the officials, eh?" Dick blurted out.

Quietly I answered that I was no train official.

"Well, what kind of a guy are you anyhow?" Dick demanded.

I replied that I was a minister of the gospel.

"Oh, a sky pilot! a sky pilot!" he exclaimed.

Seemingly, Dick had no use for the sky pilots nor for the principles of Christianity. It was men of his type that were getting something out of life and certainly not the sky pilots of which I was one.

I tried to show Dick that he was misusing his hard-earned money by buying liquor and at the same time he was shortening his life by drinking it.

"Say, sky pilot", he burst out, "can't I use my money the way I want to? What difference does it make to you, anyhow, whether I drink or not?" His colleagues, as they were passing the whisky bottle among themselves, said, "Now, you're talking; keep it up." And Dick kept a-going with his ugly words.

* * *

About two hours later I returned to Dick and the other members of the bridge gang, thinking that in the meantime, perhaps, he might have sobered up.

"Oh, here is the sky pilot again!" said Dick. His voice was not quite so loud now and his eyes were more clear.

We started to converse again. He still maintained that the life that he was living

was really the life that was giving him something.

Suddenly Dick changed the course of our conversation by asking me my age. I replied, "I am fifty-six years old."

"Why, sky pilot!" he exclaimed in a tone of surprise. "You are not that old?"

"Yes, I am."

"But you don't look that old. What makes you look young? I am twenty-eight years old and really I look old," he added.

"Well, Dick," I replied, "I was sixteen years old when God converted me and it is now forty years since it happened."

"Does an experience like that keep a man looking young?" Dick asked in astonishment.

"Christianity is an asset and not a liability."

We talked on. When Dick used the expression "sky pilot" it no longer had a sarcastic tone.

"Say, Dick, I would like to ask you a question; may I?"

"Why, certainly! Go ahead!"

"How do you feel when you start to sober up after you have been on a spree?"

Dick's eyes became serious; his voice turned solemn. The men, who three hours ago were loud and rough in their conversation, were now quiet. Seemingly they were awaiting Dick's answer as eagerly as I.

"Well, sky pilot, I am going to be honest with you. I often feel tough then. God knows the times when I have sat with a razor blade in my right hand and I was just about to cut the blood vein in my left wrist, because I was down in the dumps. I have, during such moments, felt that there was something somewhere that held me back from taking my life."

Dick continued, "Say, sky pilot, I realize that you've got something that I haven't got."

"Yes," injected and older man of the bunch, "his face shows it."

"What is it really that you have?" asked Dick. "I can't figure it out."

"Dick, Christ is my personal Savior, and He is not permitted to be yours! That is the difference."

"Oh, there is no chance for me; I am too far gone! And what makes matters worse: I have a wife and a kid in Illinois."

"Say, Dick, I have a good Bible verse that I am anxious to give you."

Dick's eyes were almost round by this time. "Let's have it! I need something that is good."

Slowly I quoted, as he listened attentively, Isaiah 1:18, "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"Yes, that sounds good", remarked Dick slowly, "but that is not for me; I am too far gone."

* * *

In a few moments the conductor called out, "Glacier Park is our next station."

Dick and his fellow travelers collected their tools and bundles and got ready to get off the train as it was slowing down. They were to do some construction work "somewhere in the Park."

Glacier Park teems with activity during the summer season, but after the arrival of the colder autumn days it looks desolate and dreary. And Dick's heart was desolate and dreary, too. With longing eyes he looked at me as he quietly said, "Say, sky pilot, I wish I had what you have! Will you pray for me?"

I looked at Dick and wondered if he really meant it. About four hours earlier he was loud and critical, but now he was quiet. Such a change within such a brief time!

"No kidding, sky pilot, I mean it. I want you to pray for me." These were Dick's words to me as we parted.

I wish that the conductor had not called "Glacier Park" so soon so that Dick and I could have continued our conversation.

Dick had put on a bold front but his inner thoughts were different.

And there are many who are in his class.

—Lutheran Herald.

The child unschooled to honor father and mother may turn out to be the husband or wife that wrecks a home.—Earl Riney.

CAN YOU IMAGINE — anyone not renewing the Shepherd-Hyrden?

Where to punctuate, How readest thou?

C. A. Wendell in American Lutheran.

The immediate urge came out of the last convention of the Augustana Synod. Both the Creed and the Lord's Prayer were read as they should *not* be read. Pastor Wendell points out that Luther says, 'The Creed calls the holy Christian Church a communion of saints, for both expressions are taken together as one idea.' Also that 'the Communion of saints' is not a separate item, but an explanation of the second item. It should be said accordingly. No longer pause between the two phrases. 'A similar misimpression is left by the way most people read the Lord's Prayer—including the synodical convention.' The writer states that the punctuation marks in the Third Petition were ignored and that the meaning was obscured. The comma and pause is placed after 'on earth' and not after 'done.' There is no punctuation mark after the word 'done', not even a comma, no call for a pause. 'Why then read it as if there were a semicolon or a period?' Lest some disturbed brethren write in protest against curbing the freedom of the Church and the right to do things as one does, the conclusion of the article is brought:

'Let no one say that we are trying to make a mountain out of a mole hill. These matters are not mere trifles. We need to remind one another from time to time of what the Church of Christ really is, and what her function is in this world. Christ labored to establish the Kingdom of God on earth, and taught us to pray for its establishment. Our unbelief shakes its head and says, "That can never be done", but He did not shake His head. Let us not stutter and cut up a great petition into meaningless fragments. Let us put our trust in Him and say it boldly, as He taught us to say it: "Thy will be done on earth." The Church of Christ is the communion of saints in the world (not saints in our own sinful selves but by faith in Him) and her business is to promote the doing of the will of God in individual human hearts, in the community, the nation and the world at large.'

A Prayer

We thank Thee Lord that Thou hast kept Our souls and bodies while we slept We ask Thee Lord that through this day In all we do and think and say, We may be kept from harm and sin And made both pure and good within. Amen.

Book Review

Your Key to the Bible, by Dr. Theodore Huggenvik, published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minnesota.

* * *

A book of this kind seemed so superfluous — there are so many books dealing with the Bible on the market! We opened it with the feeling, — here is just another book!

That, however, is not true. This book is "different". It is called a presentation of "Your Religious Concern with the Bible." The first sentence in chapter one tells of the key of the Bible and puts it thus: "Redemption is the keyword of the whole Bible."

The book is scholarly, practical, and well written. It can also be said that it is "devotional". We mention two special features which are valuable:

1. A mention of the number of years each book covers.
2. A brief, concise summary of what the author has learned from each book.

Dr. Huggenvik has revealed a key that unlocks the beauty and depth of the books of the Bible. Buy this book, study it and a new joy in Bible study will be yours.

—Albert M. Vinge.

Augsburg Publishing House Minneapolis, Minn.

Complete Church and Sunday School Supplies, Hymn Books, Devotional Books, Bible and Testaments.

Order from Minneapolis, or S. L. B. I. Outlook, Sask.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Andet Nr. i April, 1944

Anden søndag efter paaske.

Evang. Joh. 21, 15-25.

Av pastor Chr. Hallesby

ET PINLIG SPØRSMAAL — ET YDMYGT SVAR.

Elsker du mig?

Hvis Jesus stod hos dig, troende ven, og spurte slik, vilde du kjende at det var et pinlig spørsmål.

Først vilde du grave og lete i dit hjerte om du kunde finde lidt kjærlighet til Jesus.

Nei, hjertet er kaldt. Det er fuldt av verdslighet, av onde tanker og syndige begjær. Det er uvillig til bøn og opvarmes ikke av ordet. Det er fuldt av egenkjærlighet og ikke av Jesu-kjærlighet.

Dernest vil du undersøke i dit liv. For sand kjærlighet vil jo vise sig i kjærlighetsgjerninger. Ellers er den falsk. Bare en lydende malm og en klingende bjelde. Den "kjærlighet" som bare ytrer sig i store, "varme" og "klingende" ord paa møter, men ikke sees i livets hverdag, den er falsk. Gud fri os!

Du finder at det i ditt liv er saa altfor lite av omsorg for de ufrelste, av offer, selvfornektelse og tjeneste. Og i de "gode" gjerninger du gjør, mangler saa ofte kjærlighetens sindelag. Og hvad er handlingen værd da?

Ja, slik gaar det altid naar en kristen skal prøve sig selv. Det blir et ydmykt svar. Naar han skal undersøke sin kjærlighet til Gud, blir den borte mellom henderne paa ham. En sand kristen vil altid være misfornøiet med sig selv. Mens en navnkristen er vel fornøiet og felvtilfreds.

Kjærligheten ser ikke sig selv.

Den ser ikke det den har gjort og gjør; den ser bare sin gjeld.

Heri ligger gjemt en guddommelig hensikt: Gud vil hjelpe os til at bygge vor fred og frelse paa vor *kjærlighet til ham*. Derfor holder han os nede. Saa vi maa synge som Per Nordsletten: "Jeg fattig var, er verre vorden, ser mer og mer av hjertets dynd." Saaledes drives vi paa ny ind til Kristus. For at vi kan bli hos ham og bli i vor naadestand.

Din sak er ikke tapt om du ikke finder noen kjærlighet til Jesus. Løp til Jesus og fortel ham alt, ogsaa dette. Spør din Frelser: "Herre, elsker du mig?"

Ja, han gjør. Da har du nok.

Saa hvil du og bygger paa *Jesu kjærlighet til dig*.

Slik skapes kjærligheten første gang og fornyes den hver gang sinden. Ved at oppleve Jesu kjærlighet til mig fattige syndere.

Aa Jesus, du vet jeg har dig kjær. "Jeg eier kun et hjerte hvis hele haap er du."

For Peter var spørsmålet meget pinlig. Tre gange spurte Jesus ham: "Elsker du mig?" Derved blev Peter kraftig mindet om at han tre gange fornekter.

Teksten idag viser at Peter er blitt meget forandret etter sit grufulde fald. Før var han den sterke mand, selvsikker, ovenpaa, fuld av store ord. "Om alle tar anstøt av dig, saa vil jeg aldrig ta anstøt." "Om jeg saa skal dø med dig, vil jeg ikke fornekte dig."

Nu er han blitt spak, ydmyk og liten.

Alle ting skal tjene os til gode. Ogsaa synd og fald kan det. —

Ved fornektelsen hadde Peter gjort sig unværdig til det apostelkald hvortil Jesus hadde bestemt ham som den fornemste. Matt. 16, 17. Men Peter hadde angret sin synd og faat tilgivelse. Matt. 26, 75. Derfor vil Jesus i vor tekst høitidelig gjenindsette ham i det embede han var bestemt til.

Opgaven lyder: Fød mine lam, fød mine faar! En hyrdeopgave er det. Overhyrden er naaet like til sin himmelfart. Saa betror han sine lam og faar til underhyrden.

Peter, som menighetslærer og sjelehyrde, maa du sørge for at faarene faar rikelig næring. Husk at ernæringen sker ved Guds ord, den aandelige, uforfalskede melk. Med det skal du trøste, tukte, formane.

SOLOPGANG FRA DET HØIE

Av E. M. Broen

Presten Sakarias hedde i maanedsviis gaat stum og ikke kunnet mæle et ord, indtil en dag Gud oplot hans mund og løste tungen, da lovet han Gud og talte profetisk.

Aa, som alt da blev nyt!

Og Guds ord som i erindringen laa gjemt, smøiet sig sammen til en sammenhengende kjede i et inspirert vitnesbyrd, hvori disse ord findes: "Vor Guds miskundelige hjertelag lot solopgang fra det høie gjeste os" (Luk. 1, 78).

En ny dag er brudt frem over og land. Og sol og dag gjør hver mand glad.

Messias' komme var lignet med solopgang et tusen aar før av David; for vi leser slik i hans siste budskap: "Israels Gud har sagt, til mig har Israels klippe talt: Der skal være en hersker over menneskene, en retferdig, en hersker i guds frykt og lik morgenens lys, naar solen gaar op, en morgen uten skyer" (2 Sam. 23, 3. 4).

Paa denne solopgang ventet saa den gamle tids hellige med inderlig lengsel.

Slik sang forfatteren av den 130te Salme: "Min sjel venter paa Herren mere end vektere paa morgenen, vektere paa morgenen."

Og profeten Esais roper til sin samtids Israel: "Dit lys kommer, og Herrens herlighet opgaar over dig; ti se, mørke dekker jorden og mulm folkene, men over dig skal Herren opga, og over dig skal hans herlighet aapenbare sig" (60, 1—2).

Og den siste profet som vitnet, ca. 400 aar før Kristus kom, han trøstet folk slik i Herrens navn: "For eder som frykter mit navn skal retferdighets sol opga med legedom under sine vinger, og I skal gaa ut og hoppe som gjødete kalve" (Mal. 4, 2).

Og saa staar den tuktede og troende prest her i Luk. 1 i solrenningen og synger saa hjertens glad:

Nu kommer vort haap — vor frelse — vor sol og salige lykke.

Og saa blev det vel sang langs alle bakker da, i hver en hytte, i hver en krok av Israels land?

Nei langt ifra!

"Han kom til sit eget, men hans egne tok ikke imot ham."

Hvorfor?

"De elsket mørket mere end lyset, fordi deres gjerninger var onde."

Og saa om en del aar gjorde de et brutalt forsøk paa at slukke solen!

Men tre dage efter ugjerningen straalte den med øket klarhet, "som naar solen skinner i sin kraft" (Aap. 1, 16).

Hvordan er det imellem os?

Likedan.

De navnkristne masser bekjender Kristus med mund, men vil ikke la ham herske over sit liv ved Aanden. Hans ord og sakramenter vil de ha iblant sig, men naadens virkninger derigjennem er de redde og nærer en hemmelig uvilje derimot. Vekelse kalder de svermeri, saa at naar noen kommer i sjelenød, er de redde for at det ender i galehuset.

Ja, det som sørgeligst er er at en hel del

Men kan du bruke mig, Herre?

Ja, ved faldet er du blitt saa ydmyket at jeg kan bruke dig. De ydmyke kan jeg frelse og bruke.

Ikke underlig at Peter blir den discipel som sterkest fremholder ydmykhetens vei. 1 Pet. 5, 5.

Med dette kald vil følge lidelse. Jesus forutsier at Peter vil lide martyrdøden. Han skal bindes og føres til retter stedet, v. 18.

Fød mine lam og mine faar. Altsaa barn og voksne.

I dette sjelesørgerarbeide er vi alle med. Om vi ikke alle preker offentlig, saa la os bruke ordet privat til at trøste og nære hverandre paa veien mot samme hjem.

Glem fremfor alt ikke Jesu smaa lam! Sørget vi bedre for barnas liv med Gud, saa kanskje det ikke blev saa mange av dem som drog ut i det fremmede land.

"Og naar overhyrden aapenbares, skal I faa ærens uvisnelige krans."

prester er med at lede aandsblinde mennesker endda dypere ind i mørket, fordi de selv er aandelig døde og blinde.

Men presteskolens fakultet gav dem da attest og anbefaling fir duelighet, ja "særdeles duelig" endog?

Til hvad?

En nyomvendt kvinde kom for nylig til en av dem og fortalte gledesraalende, at hun nu hadde fundet Jesus og faat fred med Gud.

Da begynte vel presten at synge om naadens solopgang lik Sakarias her i Lukas 1?

Nei! Nei!

Han sa med mørk mine: "Jeg haaper, at du ikke vil volde noen forstyrelse i menigheten."

Du som nu sitter her og leser dette, har du oplevet solrenning i dit liv?

Har Jesu naadestraalers kraft i din sjel sin virkning hat? Kan du i dit hjerte finde, at der er et lys derinde, — som ikke var der før?

Kanske du endnu er i mørke og trives best der. Kanske ikke i belgmørke netop, men saadan i passende skymring, i religiøst halvmørke?

Din aandelige tilstand er farligere end du endnu har trodd om den.

Fra den døde fromhets skymrings land gaar tusener ind i en haapløs og mørk evighet.

Skal det ogsaa bli din lod?

Men her sitter du som vet og kjender noe andet under lesningen om "solopgang fra det høie."

Det sukker og graater indi dig: "Aa, at naadesolen vilde bryte igjennem mørket i min sjel!"

"Jeg ber, men jeg faar ikke tro at jeg er frelst. Og øiner ingen vei mere."

Se ut fra din mørke tankekjelder gjennem løftenes vinduer, saa ser du solen. Den er paa høi himmel og lyser over dig.

Se ut og op!

Se paa Jesus!

I ordet og løftene!

Tenk ikke paa og kjend ikke efter mørket og "vonløysa" ind i dig, men hør: les, betrakt hvad Gud sier om Jesus og hans for dig fuldbrakte verk, saa oplever du solopgangen, saa det straalere i dig og rundt dig.

"Gud som bød, at lys skulde skinne frem av mørke, han er den som ogsaa har latt det skinne i vore hjerter, for at kundskapen om Guds herlighet i Jesu Kristi aasyn skulde straaale frem fra os" (2 Kor. 4, 6).

Saa vil du ogsaa bli med i lovsangskoret som Sakarias er forsanger i.

Men nu i kristne venner, hvad har vel denne sandhet om Jesus — solen at si dere?

Mon ikke dette:

"I var fordum mørke, men nu er llys i Herren, vandre som lysets barn" — med klarhet, sol og dag over eders gudsforshold, saa I synger og leker for Herren i eders hjerter og har et solfylt vitnesbyrd at gi eders nabolag og hvor I ferdes.

David sier at det er et virkningsfuldt arbeidsmiddel. "Herren la i min mund en ny sang, en lovsang for vor Gud. Mange ser det (hører det) og frykter og setter sin lid til Herren" (Sal. 40, 4).

Og Peters og Johannes' frimodighet gjorde et sterkt indtryk endog paa motstandere (Ap gj. 4, 13).

Op troens frimodighet og hjertenslykke i Gud under kundgjørelsen av kraftens ord, evangeliet, er en makt som helvede frykter og vil sette alt ind paa for at avdempe og nedstemme.

La lovsangens budskap ved solfylte gudsvener faa lyde friskt og sterkt nu i juletiden og ut over vinteren. *Ære være Gud!*

Har det noen gang slaatt dig at du er dyrebar i Herrens øine og at det aller minste grand av egenkjærlighet og selvhevdelse kroner hans hode med tornet? Vær uhyre varsom og paapasselig med ditt forhold til Jesus Kristus.

* * *

Sjelevinnerarbeide

Han var falt for aldersgrensen den gamle prest og hadde tatt avskjed etter et langt og virksomt liv i Herrens tjeneste. Skulde han nu legge aarene inn og tilbringe resten av sitt liv i uvirksomhet? Saktens kunde han nok trenge til hvile. Men het det ikke at en skal arbeide saalenge det er dag og brente ikke hans hjerte etter sjeles frelse? Derfor hadde han bedt endel ungdom hjem til sig til aftens, det kunde hende han kunde faa bli til hjelp for en eller annen.

I sin stille stunde om morgenen hadde han aapnet sin bibel for aa faa et ord for dagen. Og hans blikk var falt paa Hebr. 3, 7—8: "Derfor, som den Helligaand sier: Idag, om I hører hans røst, da forherd ikke eders hjerter". — Hvad? Skulde det være et ord til ham? Stod han i fare for aa forherde sitt hjerte? Han kunde ikke faa det til aa stemme. — Hvad kunde Guds mening være med aa gi ham nettopp dette ord?

Saa kom kvelden. Muntre og glade satte de unge sig tilbords i det hyggelige preste-hjem. Presten selv kom til aa sitte ved siden av en ung pike ved et lite bord borte i en krok. Nu gjaldt det aa benytte tiden og arbeide.

"Er De et Guds barn?" spurte han henne. Smilet stivnet om hennes munn, slik hadde ingen talt til henne for. En pleide jo ikke aa buse ut med slike spørsmål, det var jo likefrem et skammelig overfall. Skulde hun ikke egentlig være fornærmet? — Men var det ikke noe i denne retning hun halvt hadde fryktet og halvt lengtet efter da hun tok mot innbydelsen? Skulde hun forsøke aa komme unda det nærgaande spørsmål? Nei, hun fikk være ærlig.

"Nei!" svarte hun og saa den vennlige prest i øinene. — "Men vil De ikke bli et Guds barn?" fortsatte han. Dette blev verre og verre, syntes hun, men hun fikk jo gaa videre hun ogsaa. "Jo, det vil jeg no, men ikke ennu."

Da stod det med ett klart for den gamle prest hvorfor han nettopp hadde faatt dette ord fra Hebreerbrevet i sin stille stund om morgenen. Det var ikke til sig selv, men til henne. Og saa tok han frem sitt Nytestamente og viste henne stedet.

"Vil De lese det?" Hun gjorde saa. "Hvem er det som sier dette?" spurte han. "Den Helligaand." — "Hvad den Helligaand sier gjør en vel i aa akte paa. Det er alvorsfullt aa staa ham imot. Hvis De følger Guds kall, hvorfor saa ikke overgi Dem til ham nu og bli hans barn? Vil De?"

Den unge piken saa ned en stund, hun kjempet med sig selv. Skulde hun ta skrittet? Men da maatte hun jo bryte med meget av det som før hadde utgjørt hennes liv og kaste sig inn i noe helt nytt og ukjent. Vilde det bære, vilde det var om hun vaaget spranget? Jo, hun fikk vaage det. Det var jo dette hun lenge hadde gaat og tenkt paa uten aa la noen faa vite det. I grunnen var hun den gamle prest takknemlig for at han hadde gjort innbrudd i hennes sjeleliv paa denne maaten. Og freidig løftet hun blikket og sa stillferdig:

"Jo, jeg vil gjøre det nu."

"Gud velsigne Dem", svarte han og rakte henne haanden med et varmt smil. "Nu synes jeg De skulde staa frem og fortelle Deres veninder hvilket valg De har truffet ikveld. Det vil være til hjelp for Dem, for saa er alle broer kastet av og saa kan det hende at De faar noen av de andre med Dem", fortsatte han. — "Nei, det har jeg ikke mot til. Men De skal faa lov aa gjøre det."

Det blev stille da den gamle prest reiste sig og fortalte hvad der var skjedd. Det blev et mektig kall til alle. De merket at Gud selv var tilstede. — Den unge piken er nu selv en ivrig sjelevinner, optatt med aa vinne andre for Gud.

—Spectator.
Bymissioneren.

Han saa paa sit fulde Glas og han maatte minde de Ord:

"Drankere skal ikke arve Guds Rige." (1. Kor. 6, 10).

The Saskatchewan Lutheran Bible Institute

The Board of Management for Outlook College and the Board of Directors of the Saskatchewan Lutheran Bible Institute met at Outlook, Sask., on March 20-21. The one board manages the affairs of the institution that used to be, while the other the affairs of the institution that is. But the personnel of the two boards is practically the same, and their common aim is to operate a Christian school that shall meet the needs of our young people and of our church.

From the large number who applied for admittance to the high school course which has been offered the past year it is evident that at the present time there is still need for a well equipped residential high school as well as the bible school which has operated so successfully the past few years.

The Dean's report shows that eighty students have been in attendance the past year, and there were many applicants that could not be accepted because of lack of room. The Board of Directors therefore endorsed the recommendations of the Dean for the improvement of the school plant and for the enlargement of the staff.

Among other things the Board decided:

1. To repair and equip the boys' dormitory and have it ready for occupancy next fall. After having been vacant for eight years the dormitory requires considerable repair. Some money will also be spent for the repair of the Main Building, and for drilling a new well.

2. To enlarge the present high school staff with at least one more teacher holding a high school certificate. It was also decided to engage a full time secretary for the school.

3. To assume responsibility for the secretarial work in connection with the Sunday School-by-Mail project which will be launched next school year by our district board of parish education.

4. To increase the charges for board and room and tuition only very little for next year. It is the policy of the Board to keep the cost to the student as low as possible in order that students of small means may not be excluded, and in order to ensure capacity attendance of students.

The Board was pleased to learn that the Reverend A. K. Haugen had accepted the call to the Outlook pastorate and to the position of part time teacher in the Bible Institute. Still it was felt that it might be well to ask some pastors to assist as teachers also next year.

Our negotiation with the Town of Outlook regarding cancellation of taxes and tax exemption for the future is proceeding satisfactorily. The town council is quite willing to accede to our request providing reasonable improvements are made to the College property and the property is used by an educational institution.

The Board was very favorably impressed by the attitude and the conduct of the students and by the general organization and atmosphere of the school. The teachers are capable and devoted to their work, and in Reverend Evenson we have a man who is giving consecrated and efficient leadership in the Bible Institute and in the bible school movement of our church.

The Saskatchewan Lutheran Bible Institute has enjoyed the confidence as well as the financial support of its constituency during the past year. This support must continue in the years to come. The operating budget of the school has been considerably increased by the addition of two full time and one part time teachers. Approximately \$3,000 must be spent on the improvement of the property. Still the only source of income outside the students' fees, is the free-will donations from its friends and supporters. The income from this source has increased from year to year. And as the gifts to the school have multiplied so has the interest in it, the work for it, and the number of students coming to it. It is in the plan of the Bible school to continue in close touch with its constituency, telling it of its needs and praying that these needs will be met in the Lord's own way.

It is my personal conviction that investment in this school will give large dividends in the lives of the students who go there and in the spiritual enrichment of the congregations whence they came and to which they expect to return. Remember the Bible Institute in your prayers and support it with your money.

—K. Bergsagel.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.



The Rev. MARS A. DALE
Guest Speaker at District Y.P.L.L. Convention July 27-30, Edmonton, Alta., and Hastings Lake Bible Camp, July 18-26.

"But now is Christ risen from the dead" (1 Cor. 15:20). Christ's resurrection gives meaning to life. It makes life worth living. Our Lord triumphed over sin, death, and the devil. Through faith in Him His victory is ours. Is He your Savior? Then rejoice in Him and His victory no matter how dark your days may appear.

Beatitudes For Leagues

1. Blessed is the Leaguer who is in the Services as well as SERVICE of Christ.
2. Blessed is the Leaguer whose Christian LOYALTY reaches beyond his LOCALITY.
3. Blessed is the Leaguer who uses his POCKETBOOK as well as his HYMN-BOOK.
4. Blessed is the Leaguer who belongs to the WORKERS and not to the SHIRKERS.
5. Blessed is the Leaguer whose criticism is more CONSTRUCTIVE than DESTRUCTIVE.
6. Blessed is the Leaguer who will first PLAN his WORK and then WORK his PLAN.
7. Blessed is the Leaguer whose LIFE service is also life SERVICE.
8. Blessed is the Leaguer who can be OPEN-MINDED and CLOSE-MOUTHED and never the reverse.
9. Blessed is the Leaguer who both WALKS and TALKS with the Savior.
10. Blessed is the Leaguer who attends to the WORD of God as well as the WORK of God.

—Eugene H. Kelchner.

A P. T. M. Challenge

It seems does it not, that with spring there comes a feeling of enthusiasm. "If I were only here or there, IF the people were only different, IF this, and IF that, then I would do so much." But, somehow or other that "IF" never seems to materialize.

P. T. M. members, is your League looking for a project that is full of action? Let us ask God to open our eyes to the opportunities that lie within our reach. Undoubtedly He will show us our responsibility toward our Leaguers in the Armed Forces. What about them? What are we doing to "hold and win" them for Christ?

We certainly are without excuse, for we can all write, and there are prayer books and a splendid selection of tracts especially prepared for folks in the Services. These are available free of charge at the Lutheran Service Commission for War Service in Regina. Why not enclose some of these in your letters?

Our local Luther League has undertaken to supply Testaments to those of our Community Servicemen who do not have them. As yet the Lutheran Commission for War Service has not solved the matter of Testaments for our Service men and women. They are very hard to obtain in large quantities, and involve a great expense. However, suitable ones may be purchased from the S.L.B.I. Book Store, Outlook.

As secretary of our local Servicemen's Committee, I sometimes receive very interesting and encouraging letters. Let me quote extracts from a few of these letters which speak for themselves:

"Thank you for your welcome letter and tracts. It is nice to receive a letter like that from the League. I hope the League continues this work."

"Just at present I have no Testament, but would appreciate one very much. I sure wish I was back with the League again; a person never knows how much he misses it until he has been away from it."

"Have already derived much benefit from the Prayer Book the League sent. It contains many hymns which I know quite well. It brings back happy memories such as L.L. programs, choir and associates, I might even say Sunday School days as a child. It helps to pass away the long evenings which might otherwise be spent in loitering around."

"I am very glad to know the L.L. is still active, and has taken upon themselves to contact the local boys in the Forces. It is during unsettled times such as we are going through today in which it is felt that the Word of God is needed to give us strength and courage to go on.... Expecting to go on active service shortly, my Testament will be an essential."

"I certainly appreciated those verses which you quoted in your letter. I always did appreciate the word of God, even though it did not look as though I did to a lot of you folks.... I never will forget that 'whosoever believeth in Him shall not perish'.... That was nice of the League to send that Service Prayer Book. I was just going to see if I could buy one."

Servicemen from your Luther League will no doubt appreciate letters, tracts, etc., as much as these boys.

Other Leagues who have workable plans and suggestions for keeping in contact with our Servicemen are invited to share their ideas with us.

In carrying out this project, let us not neglect other opportunities to further the P.T.M. work. We who are ambassadors for Christ as chosen by Him to further His Kingdom on earth with the promise that He will be with us always. Does the love of Christ constrain us to "hold and win our young people for Christ?"

Ruth McFarlane, P.T.M. Sec'y
Gronlid, Sask.

Singers — Take Note!

"Make a joyful noise unto the Lord, all ye lands: Serve the Lord with gladness: Come before His presence with singing."
—Ps. 100:1.

Here we have designated for us the joyful privilege we have of worshipping our God and Savior by singing and music. Praise from hearts that recognize God's mercy is a sweet savor unto the Lord. Therefore let us offer Him sacrifices of praise in our homes and in our churches. We have great reason for praising God in our midst.

Singers in our local congregations, in the first February issue of the Shepherd you saw the list of numbers for the Choral Union concert at our Canada District Y.P.L.L. convention at Edmonton this summer. They are a fine group of songs of a fairly easy grade. We urge you as choirs, or as individual singers to order the song sheets early so you have good time to practise them. Your total cost is only 50 cents a set. Make use of them in your local choir, where there is one, then plan to come and take part in the Choral Union. If you have no choir, practise individually, and come. May Jesus lead on to a deep note of praise throughout our convention.

E. B. R. Haave.

Cards

A card game, as a form of amusement, is in a class by itself. It has been said by some people enamored of the game, that there is no more harm in a game of cards than in a game of checkers or dominoes. A game is a game, they say. They may argue the same about drinking, and since a drink is a drink, there is no more harm in drinking a glass of whiskey than in drinking a glass of milk. You know there is a dif-

Edmonton Circuit Luther League Convention

On March 17-19 a splendid Luther League Convention was held at Sharon Lutheran Church at Irma. From the opening session on Friday evening to the closing one on Sunday evening, the Church was well filled. Every League in the Circuit was represented, there being 17 delegates in all, and 16 visitors. The theme "Jesus, Still Lead On" was divided in to a series of topics. Rev. E. C. Peterson, Killam, was the guest speaker. He opened the first session on Friday evening by speaking on the theme: "To the Cross for Personal Salvation", which is the primary requisite if we would follow Jesus.

An inspiring prayer session preceded the business meeting on Saturday morning. The present executive remains unaltered, and is as follows: Pres.—Henry Holte, Tofield; Vice-Pres.—Rev. M. S. Johnson, Edmonton; Rec. Sec.—Eileen Moe, Edmonton; Corr. Sec.—Mrs. O. Likness, Irma; Treasurer—Carl Johnson, Tofield; P.T.M. Sec.—Marian Finstad, Edmonton; League Adviser—Rev. Johnson. On Saturday afternoon several young people took part in a panel discussion "Jesus, Still Lead On—From the Cross in Victory!" A. Equipped with God's Word—Clifford Anderson, Bardo; B. In the Battle Against Sin—Renata Wensel, Edmonton; C. In a More Intense Prayer Life—Carl Johnson, Ryley; D. In Christ-like Humility—Arthur Nelson, Ryley; E. In Self-denying Discipleship, Mrs. Likness, Irma; F. In Heroic Courage—Nora Rugland, Viking. Rev. Johnson gave a summary of the panels. In the evening Rev. Peterson dealt with a subject of absorbing interest to all young people—"Jesus, Still Lead On—I Will Follow!"—in my pleasures and amusements, in friendship, courtship and marriage, in my choice of life work, and in my local Luther League.

Sunday, too, was a day of rich blessing, beginning with a well-attended communion service, and followed by a heart-searching sermon by Rev. Johnson. In the afternoon a special speaker gave us an address on the liquor problem. Rev. J. B. Stolee then carried on with the theme "Jesus, Still Lead On—In Deep Concern!" He pointed out how we must bestir ourselves to reach the unsaved all around us, how we must go yet farther and strive to reach all nations with the Gospel message.

Rev. Peterson brought the last message of the convention Sunday evening "Jesus, Still Lead On—All the Way Home!" A testimony period gave all who wished to have a part in it a very special blessing. Sharon Luther League rejoices in the part it played as host, and prays that Jesus may truly lead on in the life of every Leaguer!

Local Leagues supplied music for each session. The choral union under the direction of Henry Holte sang on Sunday afternoon. The theme song, sung at each session, served to challenge and inspire.

Jesus still lead on till our rest is won!
And although the way be cheerless,
We will follow calm and fearless;
Guide us by Thy hand to our Fatherland!

If the way be drear, if the foe be near,
Let not faithless fears o'take us,
Let not faith and hope forsake us;
For through many a foe to our home we go.

When we seek relief from a long-felt grief;
When temptations come alluring,
Make us patient and enduring;
Show us that bright shore where we weep no more.

Jesus still lead on till our rest is won!
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand in our Fatherland!
Mrs. Oscar Likness, Sec'y.

ference. There was a time when the Christian Church took a decided stand against the card game. Doctor Talmadge, the great Brooklyn preacher, said once he would rather play with a nest of rattlesnakes than play with a deck of cards. Since his day cards have not changed their meaning, nor their destructive influence upon life and morals.

—Charles F. Weigle.